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PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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Bible study group at a "Triple-L" school. *(See page 3)*

Those Alibi Artists

The man who bought a field . . . the man who acquired a team of oxen . . . the man who took a bride —they all have many descendants. Every congregation has a few of their relatives on the roll.

These speak a language reminiscent of their antecedents. When they are presented with the challenge of mission outreach; or with the opportunity to sponsor a new congregation; or with the privilege of building a parish house—they show that their relatives of long ago didn't have a monopoly on the excuse market.

This is the line they follow: *The Inferiority of Size:* "We're so few, and we're becoming fewer right along. We can't be expected to do very much." *The Inferiority of Material Means:* "We're so poor we can't afford to send any more money to Minneapolis." So judgment fails, the smaller become less, and the so-called poverty-stricken lose even what they had.

Another disturbing facet of life in a family that is "justified by excuses" is confined to those who don't live within the charmed circle of being neighbor to church headquarters. This is their theme song: "We' far away that nobody cares a us; we don't even know what's ing on." The second verse foll "Things are different way out you know."

So, basking in the make-believ spectability of non-excusing exc the witness is feeble and the King is lost for lack of conviction.

There is power in the "Come" the "Go" of the Gospel. P which sent out a handful of disc who used that power to turn world upside-down. There is p in the consecration of time, tal and treasure. There is power in willing witness of those who s up and speak a word for Jesus Ch

So through the length and bre of the land a new song needs t sung. We may be few, but with we shall overcome and hold the tory. We are far richer than we measure or imagine, for we are heirs with the Christ of the K dom. No matter how long the m Christ is here in Word and Sa ment, in His Living Church, in hearts of all who love and serve H It's a great day to be a Christian

—PAUL D. SATHE

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Among Lutherans: Lutherans Near 8 Million

Within the ELC

Lutheran Herald

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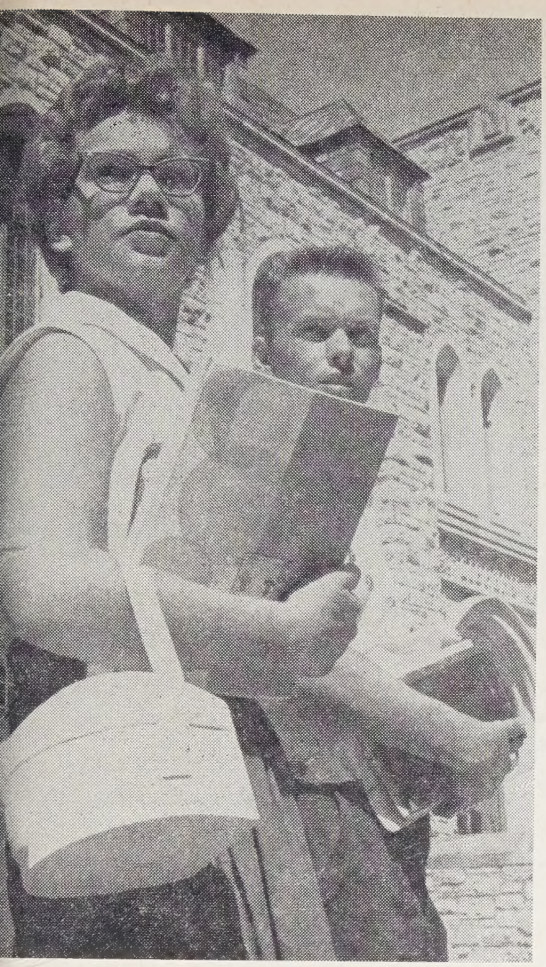


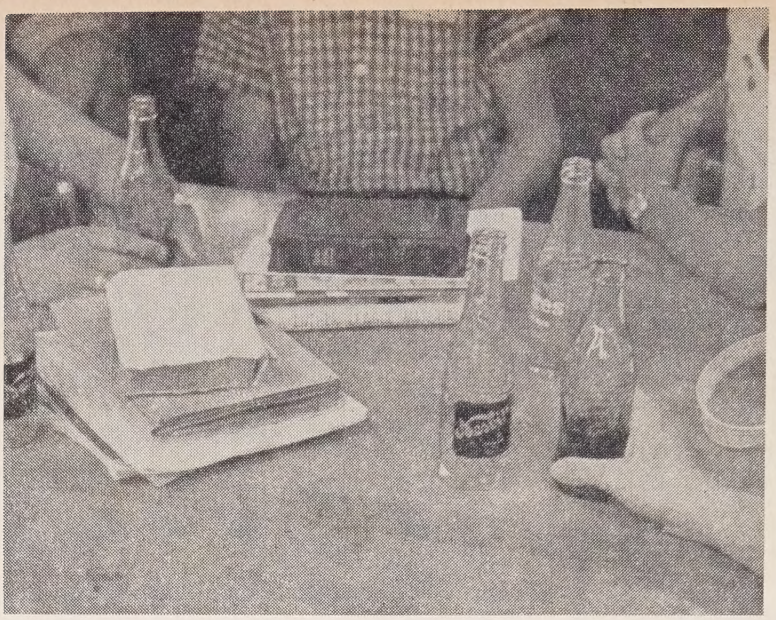
A Letter Home

Kay Rafnson of Minneota and Roger Lunde of Wanamingo, Minnesota, are only two of nearly 3,000 young people of the ELC who attended Luther League Leadership Schools this summer. But their experiences, pictured on the following pages and described in their own handwriting, are typical of what happens in a "Triple L" school.

For eight years now local ELC churches have each sent two or three of the leaders of the youth of their congregations to this period of intensive training. There is some play at these schools but it is mostly work. Under the direction of pastors, parish workers, and other church leaders, these young people study the Bible, participate in discussions, organize "model leagues," elect officers, and make trial runs on all types of church youth activity.

Near the end of the week each young person is asked to write a letter to his pastor describing his reactions to what has happened. Youth are also encouraged to write home as the two young people of this picture story did. Roger is president of his Luther League, Trinity, in Wanamingo and vice president of the Goodhue circuit. Kay is secretary-treasurer of her local league at Hope Church, Minneota. Both attended the second of two Southern Minnesota district schools which were held on the campus of St. Olaf College.

Dear Folks,

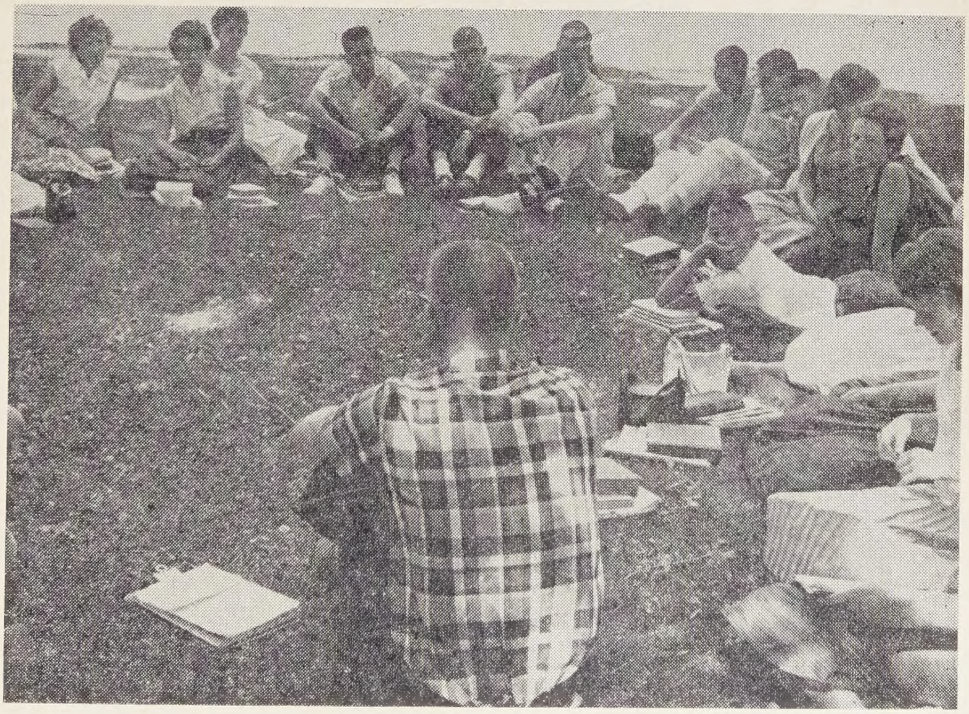


At first it seemed peculiar when Bibles and pop bottles shared the same table during snack breaks. But we carried the Bible everywhere. It's one of our main textbooks.

Just about the core of this whole week centers around model leagues. We all joined t when we arrived. We meet outdoors with an advisor every afternoon to plan mock Luther League programs. The leadership techniques we learned could draw in some huge crowds at meetings back home.

The 29 members of our league call themselves the "Model A's." We've developed tremendous competition among the leagues with posters scattered all over the St. Olaf campus.

Guess who the speaker on program planning is? He is Pastor Natwick from our church. Pastor Stan Eyberg of Walnut Grove talked about the Bible and Ray Johnson of E & C headquarters talked about skill-training.



Another interesting part of leadership school is our cell meeting. After morning Bible study, dozens of small groups assemble all over campus to discuss one or more verses.

Time for Understanding

By (the Rev.) R. L. Otters

It is to be hoped that a sufficient amount of the cooling properties of time has been poured on our Number One social problem in the United States so that we may speak of it with some detachment and sober reflection. I refer, of course to the race problem, which has come into such sharp focus in recent years through court and military actions regarding public school integration.

This is not intended to be a brief for segregation. It would not be possible for me, morally, to write in defense of any sort of segregation or discrimination, whether it be between black and white, between Occidental and Oriental, between Gentile and Jew. For all of these are a part of our problem, and in the discussions of recent years we have been forced to debate only on one small segment of it. Racial discrimination is broader than two races. It is also broader than one region of the country, as shown in the fact that the most recent lynchings of Negroes and incidents of mob violence took place, not in the South, but in Chicago and Detroit.

The purpose of this discussion is to give some needed publicity to a nearly forgotten man: the thinking, concerned, dedicated Southern Christian. His number is legion, but his voice has hardly been heard. It is time that we try to understand his difficult position and some of the very practical problems he faces in these times.

The Southern Christian

In introducing the reader to the Southern Christian, I can only introduce the person I have come to know in four years' ministry in Texas. He is perhaps as much Western as Southern, and what is said of him may not be completely true of his cousin in the Deep South states of Mississippi, Georgia, and Florida.

The thinking Christian Southerner is a person who knows the moral issues involved in the segregation question. He readily acknowledges that enforced segregation is unchristian and unscriptural. He believes that "in Christ there is neither Jew nor Greek, bond nor free."

Yet this Christian lives in an environment that is plagued with radical and loud-voiced minorities. Unfortunately, it is these minorities who receive most of the press publicity in our newspapers, because the things they say and do are usually sensational, and therefore newsworthy.

There is the distressing voice of certain Sout ministers, for instance, who set out to claim that s gation is the Divine Plan. They say that God cr races separate; therefore to mix them would be to God. They write pamphlets like one entitled "God Original Segregationist," written by the pastor of of the largest Southern Baptist congregations in D

There is also the ominous voice of the Ku K Klan. It is a small minority, yet a loud voice. The K thrives on controversy and in the past two years made great advances. It has become so bold as to s membership through the mails. I received two in tions to join the Klan, one of which was disca the other forwarded to the president of our Churc that he might see how openly obnoxious this legion of hate has become.

The Southern Christian also faces remnants of long-lived prejudices within our own fold. One sweet and good lady, speaking of integration, sai me: "After all, the bluebirds and the blackbirds nest together." I replied, "That's strictly for the b It doesn't seem to bother the cats any."

Deep, Sobering Problems

But by far the main problems faced by the Sout Christian cannot be lightly dismissed as being bigotry or ignorance. They are deep, sobering prob that must be faced with honesty and intelligence. cannot be quickly solved. Perhaps they cannot be q ly explained, either, but I would attempt herewit give a very brief and sketchy introduction to som them.

One fundamental Southern problem revolves a the issue of States' Rights. As any student of Amer history well knows, this issue is as old as the Repu The original colonies battled hard and long over question of whether they should have a strong fe government, or whether the nation should be a federacy of sovereign states. Actually, in many the Constitution of the United States attempted to promise the two schools of thought.

The issue of States' Rights, not the issue of sla was the central contention of the Civil War. A ago, on a televised news panel program, a news mentator with a national reputation was heard to miss the whole issue by glibly remarking, "Of c that was all settled at Appomattox." If it was, it

st time in human experience that a matter of deep rsonal conviction has been settled by war.

The issue of States' Rights still lives in the South. It es many forms. One of them is an extreme resentnt toward anything that smacks of dictation from outside, especially from the North. When we were ght in school that America has never been defeated battle, we learned a partial truth. Part of America s defeated in the War Between the States. Unless a son has lived in a region that has known such a de-t, it is difficult to imagine how long the painful mories can endure. These memories, I believe, exin in a large measure the sensitivity of the Southern nd toward outside dictation.

Another problem facing the Southern Christian is one ich may exist more in the mind of the Southern ite man than it does in reality. Nevertheless, it exists. is the difference the white man finds between his le of morals and the code found among Negro pulations. This is not to say that we do not have y upstanding Negroes in the South, nor that we do have very immoral whites. We have both. But coming the average with the average, there seems to be ne difference, with the Negro in the South being not te so meticulous in his moral relationships as the rage white Southerner.

ust what is the cause of this difference has not bene clear to me. Perhaps it is rooted in ignorance. haps this transplanted people retains some vestiges an African code of morals. Whatever the cause, the stence of the difference presents a real problem when Southerner considers integration. A thoughtful and out parent of a very attractive daughter put it this y to me: "I'm not sure I would dare to have my ughter attend an integrated school under present conons."

School Integration

Another very practical problem faces the thinking utherner when he contemplates school integration. e of my deacons, a school principal in the Waco blic school system, pointed it out to me last spring. e Waco Board of Education had voted some changes the school system which amounted to a postponent of integration. I went to my deacon with some estions, and he pointed out this problem.

n Waco about 20% of the population is Negro. erefore approximately 20% of our school children are ored children, and about the same per cent of our chers are colored. Although most of our colored chers are good teachers, many having been educated Paul Quinn College, a colored school in Waco that s founded by the African Episcopal Church, yet they not quite qualified to hold certificates from the State Board of Education. Therefore, if Waco were to integrate now, the school system would lose 20% of its teachers in the face of a nationwide teacher shortage. Aside from the hardship this would work on the discharged teachers, it would cripple our school system.

Desegregation or Integration?

Finally, the Christian Southerner is not quite sure that he knows what his Negro neighbor really wants. The Negro himself, at least in Texas, distinguishes between desegregation and integration. He defines desegregation as follows: "We shall not be forbidden to go into any area of social and economic and religious life where we may want to go. We must be free to choose." But integration, in the Negro vocabulary, is defined thus: "We must mingle with the white man in all areas, whether we want to or not." The majority of Negroes want desegregation, but they are not sure they want integration under their definition.

I have talked with many colored folks about this problem, and have heard many statements such as these: "We are satisfied with our school buildings, for they are as good as the other school buildings in town. We have the same textbooks. But we would like to have our colored teachers trained by the same standards as white teachers are trained. Given that, we would prefer to have our children taught by our own race, because we understand our own problems best." Similar statements have been made concerning the church life of the Negro. When the Southern Christian hears these things, spoken in all frankness and honesty, he is understandably confused as to whom to believe regarding the things that the Negro really wants.

The goal of desegregation is gradually becoming a reality in this part of the South. Our transportation systems are desegregated. Our business districts are desegregated. Black and white mingle shoulder to shoulder in the grocery stores, the banks, the service stations. This is as it should be.

Desegregation has come to some of our schools. Leading the way in Texas is our university in Austin. It is refreshing to see Negro coeds walking across that beautiful campus as a part of the student body.

Desegregation has also come to some of our churches. An Augustana Lutheran church in Houston has some ten colored families on its rolls. It was good to have two of those Augustana colored women, Sunday school teachers, in my class on "Evangelism in the Sunday School" during a recent PTR mission in the Houston area.

Desegregation has made itself felt in our courts. Recently, when I answered a summons to jury duty, there were several colored faces among the panel of

(Continued on page 15)

Andre Malem, a catechist at Lokoti in the Sudan

14 Days in the Sudan

By S. C. East

The Sudan Mission field is located in the French Cameroun and French Equatorial Africa. Our field is some 500 miles long from north to south and 150 miles wide from east to west. There are approximately 400,000 natives in our mission territory, consisting of a number of tribes. These tribes do not have a written language, making for some very difficult linguistic problems. In one church six different languages are used at three Sunday morning services. Several preachers are therefore necessary. Native catechists are very helpful.

We have thirteen mission stations in this territory, of which we have visited eleven during the past fourteen days. We have driven 1,000 miles with the help of three different drivers and truck sedans.

The first eight days we had the incomparable company of the superintendent of the mission, the Rev. Lloyd Sand. He gave us a tremendous introduction to this part of Africa. He told us that a layman, Mr. A. E. Gunderson, came single-handed and alone to this part of Africa in 1923. He labored here for nine years, until 1932, before he had his first baptized Christian. Pastor Sand came here as an unmarried man in 1937. This was then a heathen territory, with virtually no Christian work of any kind.

We drove over roads which were only native trails twenty years ago. Even now 150 miles is a good day's drive. What took us three hours, at the slow average of 25 miles per hour, was a three-day trip on the trails of twenty years ago, with twenty natives carrying the food and other necessities of life. The missionary went ahead to preach in the villages, while the carriers followed him.

During recent years we have really pushed into the bush country. Since The Evangelical Lutheran Church took over this independent mission in 1952, the baptized membership has doubled, to a total of 8,500[0] passed through hundreds of villages, since the h[i]land has moved up to the primitive highway. The[re] was well covered by natives walking along the the women carrying babies on their backs, a heavy of approximately fifty pounds of food or wood on heads, and a child or two at their sides.

Frequently we would play the part of the goo[d] maritan and pick up passengers, until at times w[e] as many as nine natives crowded into the back [of] station wagon—with their baggage. Some wanted to the missionary hospital, others wanted to reach or dying relative, while still others had other re[a]for a lift along the way. The patience and kindn[ess] the missionary was an example of Christian court[esy]

In almost every village in Baya there are chapels, built and paid for by the native church bers. There are now 200 catechists (native Chr[is] teachers) working in these villages. When we st[op] in such villages, it was only a matter of minutes l[ater] a crowd gathered around the International tru[ck] which we were riding. At times we got out of th[e] and would soon be preaching to a crowd of 100 listeners.

The Sudan Mission in Africa has some of God's and most noble men and women. Their devoti[on] duty was evidenced by the fact that they were mi[n]aries all day long, without ceasing. By precept example they were always on the job. They are with excellent training. Here is a missionary who could have stayed in America to receive ten as much salary. His fine wife, a university gra[d] might have enjoyed all the assets of our Americ[an] of life. But no, not they. They have no washin[g] chine, using a wash tub; they have a wood sto[ve]

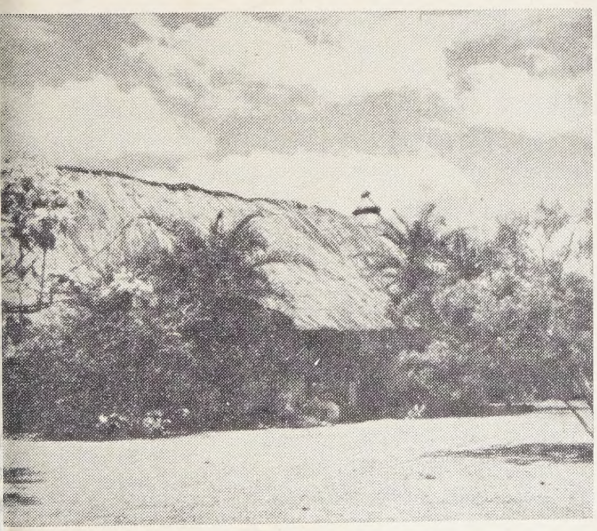
ing; they have cement floors in all rooms, since this
antidote for termites. It means scrubbing the floor
day with soap and water. They have no telephone,
nail service. Instead of a bathtub, a pail hanging in
ceiling made so that the water runs through small
s at the pull of a string makes a shower.

ot least is the problem of the education of the
lren. As soon as they are six years of age they are
off to a distant village where all the missionary
lren attend the American school. Except for brief
tion periods, they stay there for eight years. Then
merica for high school and college. So the parents
children are together only about six years out of all
ears of youth.

o they complain at having to make these sacrifices?
them at their morning family altar. The missionary
or reads from John 15, then offers a warm prayer
ll the folks in America and for the co-laborers on
he mission fields in the world. He closes with a
logy of thanks to God for being so highly favored
o be called to serve among this primitive people.

et us visit another family at home. Pastor Sand in-
uced us to his wife, formerly a missionary nurse.
vely family of children. We were given their guest
n, which was a corner intended for the office of the
ionary. The furniture was made from crates in
ch their goods had been shipped to the mission field
n they returned from their last furlough. The wife
uncomplainingly a tropical disease which had in-
d her blood and flesh. She ran the errands of the
l with love and enthusiasm, often staying alone with
children. She might have lived with much comfort
good parsonage in America and there rendered a
service to her Lord. But such a course to her would
uite unthinkable.

r, here is a couple of young people who are in their
term of service. They received us with open arms.



rst missionary home in the Sudan—built by A. E. Gunderson
he came to the field in 1923.

They are so far out in the bush country that visitors from America are almost non-existent. At bedtime the missionary showed us to the guest house. It was a native hut of mud walls and floor and a grass roof. He warned us about some deadly snakes on the mission compound. He gave us a lantern and encouraged us to look carefully around on the floor to be sure there were no snakes in the room. Then, to make our safety doubly sure, he brought us a shovel which he placed by the door, stating that we might use it to kill any snake that might come in during the night. And, oh yes, we must be sure to look in our shoes in the morning lest there be a scorpion. By this time my wife felt a little insecure. When her pillow fell to the floor during the night, she was not sure that it would be safe to reach for it, lest she come up with a snake. Well, the missionary was relieved, as were we, when we assured him at breakfast that all had gone well during the night.

It was at this station that our beloved Helen Johnson died one day in March, 1958, and was buried near the mission chapel the next morning. Ernest Johnson is a graduate of Pacific Lutheran College and came to this mission to begin an industrial arts school. I had the privilege of commissioning him in Ballard First Lutheran Church, Seattle, Washington, about five years ago. He and Helen had made a tremendous contribution to this important work among the natives. She lies in a grave between the native chapel and a new dispensary, which is dedicated in her honor.

Our first medical missionary came to the Sudan in 1952 with his wife and five children. They are just now starting their second five year term. The hospital at N'Gaoundere was opened in 1955. Church and friends have already contributed $150,000 toward this project. There is a capacity of 250 beds. A well has just been provided so there is running water. A private electric plant furnishes power for the hospital.

There is one doctor on the Sudan Mission Field for every 100,000 people, in contrast with 132 for each 100,000 people in America. In the French Camerouns of Africa there is one doctor for every 70,000 people. There is one dentist for every 500,000 people. We have two doctors at the Central Hospital on this field. These doctors do more than 1,000 major operations a year and treat 25,000 people during 45,000 visits per year. They try to collect enough from the patients to pay for the medicine. There is no charge for consultations. There is a nurses' training school for 20 men nurses.

On our recent northern trip, covering 400 miles, the natives came to the doctor wherever we stopped. In one case the doctor made an operating table on a school bench, and four gallons of water were drained from a poor native woman's abdomen. For this service the doctor charged 24c. No food is served at the hospital. The native relatives come along and cook the food

Mrs. Beryl Sand treats a Bororo child for a severe eye disease. The child had been unable to see for five months, during which she had had treatment from the Mohammedans. When she left the mission, the child laughed with delight as she saw a rubber doll lying on the ground.

for the patient by an outside wood fire. They sleep on the floor by the patient, and even under the bed.

The besetting danger to the health of the missionaries is in the tropical diseases. Every missionary gets caught with something, sooner or later. One of the worst and most common is malaria. Pills are taken twice a week as an antidote. Then there is the disease known as "filaria." A worm is planted in the blood stream by the bite of a fly or of a certain type of mosquito. When these worms get into the flesh they cannot be driven out.

The complications of filaria are the worst. Surgery may help. Medicine cures some cases, but it is very painful. Retirement to America for seven years may be the only cure. But these missionaries want to stay on the job, no matter what the pain and suffering may be.

Fifty years ago the people of this area were cannibals. There are people still alive who remember those days. The people did not eat their victims in order to fill their stomachs, because human flesh does not taste good. Rather, they ate their victims in order to acquire their characteristics. Thus they sought out the kings, chiefs, and best warriors.

There is no ancient civilization here. There are no temples or idols in Central Africa as in China or India, but there is a profound belief in spirits and in ancestor worship. Countless evil spirits surround the African on every side.

Mohammedanism holds sway in North Africa and is gradually spreading to new areas. Africa is considered a special mission field, and every Moslem is a missionary.

They have no conception of the outside world. During the two weeks here we have not seen a newsp nor do we have any news about world conditions. people here are spellbound when they hear what is mon to us in America. There are still slaves here.

Christian education is slowly changing many th Two industrial schools are being run by our mis Carpentry, brick-laying, automobile mechanics, d mechanics, drafting and planning for buildings these form a part of the curriculum in these sch It is very important to teach trades to the native that they can earn a fair living.

Elementary schools are conducted in most cer A school with classes in French for the upper cl and a school for girls in Home Economics, as we a Bible school to train evangelists, all form an impo part in our educational program.

The orphanage at Meiganga, a well established v of mercy, has been maintained by the mission al since its very beginning.

At the present moment we have started a theolo seminary in order to train native pastors. There three teachers and twelve students, who come wit average preparation of the fifth grade. We are now ducting a normal school with 300 students and 15 t ers for the purpose of training native teachers for schools. There are catechetical classes every after from 3:30 to 6 p.m. Hundreds of seekers for Goc there daily.

There is a great need for more literature in the n native languages. The missionaries are constantl the work of translating the Bible into new langu The people are thirsting for education and trainin

Let me close by telling about one of the many ings we attended. At the end of a working day the ple came from their fields, their building work, their homes to the straw tabernacle. We drove in the bush country to hold a service. As always, a n led the meeting. They sang hymns which have famous in our Christian churches in America. Se natives offered free prayers of thanks to God fo Mother Church in America and for our visit to country. Then I talked to the great gathering v filled the church, with many more outside.

The day faded into darkness as I preached full hour through an interpreter. It was a quiet appreciative audience. Finally a chorus of women to the chancel. They carried babies on their backs the director, a native, carried her baby on her ba she waved the baton. They sang the familiar song, *will take care of you.*" We confessed the Apo Creed, prayed the Lord's Prayer, and sang the Doxo Then hundreds of natives came to be greeted—we not think of the tropical diseases or of leprosy shook their hands. But we dashed to a basin of soa water as soon as possible.

Correspondence

'e Need a "Common Service"

I was surprised and very much ted when I read your fine editorial, hey Are Following the Book," in latest LUTHERAN HERALD. It was e of the finest editorials I have ever d in either of our church papers. f only all of our Lutheran Church- could follow the book! I can't help think of the way in which I en- d the Catholic chaplain with whom was stationed while I served as a plain in Germany. When he needed p with his services he would call one of the German civilian priests d this priest would conduct the very ne service without any prearranged ferences such as we have, which ually go, "Do you use the Collect, you stand at the altar for the fession," etc., etc.

Here were a German and an Ameri- priest from different parts of the rld, who could not speak to each er socially (except in Latin), yet re completely on common ground as as order in the worship of God was cerned.

(The Rev.) JAMES D. ANDERSON
Belgrade, Minn.

e DAR Has Spoken!

According to the Correspondence ge of the *United Evangelical Ac-* of August 1, the recent national vention of the Daughters of the erican Revolution passed the fol- ing resolution:

Whereas, The National Council of urches of Christ in the U.S.A., for- rly the Federal Council of Churches, ms to represent and speak for 37 lion Protestant church members and denominations, and has brought in- ts member churches a vast network collectivism; and

Whereas, The official pronounce- nts of the National Council of urches have dealt with political, ra- , economic, and socialistic matters violation of the principle of the aration of Church and State, such opposition to the McCarran-Walter Immigration Act, support of increased appropriations for foreign aid, support of the General Agreement on Tariffs and Trade (GATT), International Labor Organization for Trade Co-operation (OTC), Federal Aid to Education, opposition to Congressional investigations of subversion, and the promotion of the ecumenical or one-world church for the final triumph of socialism in world government; and

"Whereas, Socialism is defined in the Communist Manifesto as the 'Pocket edition' of Communism;

"Resolved, That the National Society, Daughters of the American Revolution, opposes the political, economic, and socialistic one-world activities of the National Council of the Churches of Christ in the U.S.A. as destructive of the basic Christian principles upon which the Church was founded and urges its members to recognize the doctrine of collectivism as a very real menace to the survival of our Christian Church."

It is significant to note that this secular group in its resolution concerning the NCC, which is the American arm of the WCC, stresses separation of Church and State as does the 28th article of the Augsburg Confession. Also this courageous resolution by the DAR should be compared with the statement made by the executive secretary of the National Lutheran Council concerning the NCC in his greeting to our ELC convention last June.

(The Rev.) R. L. LARSON
Perley, Minn.

The Hymnal

►I'm glad Pastor Holen's evaluation of the new hymnal was printed. I hope someone "who knows" will answer. Such discussion will hasten our acquaintance with the book.

Your editorial "They Are Following the Book" prompted me to write. You wrote of your experience with a typical ELC church's (size 400 members) use of the new liturgy. I would add my experience with two small churches (50-100 worshippers) and the service. We have no organ. Our pianists would not count themselves experts. One church has no choir. The choir in the other has done very little work on the service.

The service has been in use since Easter. The order in the book is followed explicitly, the First Setting being used. The liturgy, including three lessons, takes no longer than the old form. In it some folks have discovered a beauty of simplicity and unity. These congregations have demonstrated they can handle the new service, that it can be done worshipfully.

Concerning LUTHERAN HERALD of recent months, I concur with some of my parishioners: "It's sure gotten better."

(The Rev.) E. R. YOUNGQUIST
Willow Lake, S. Dak.

►I am only a college freshman, and probably my youth and inexperience are overpowering me; however, I would like to comment on the article written by Pastor Olaf Holen about the new hymnal and service book.

To me any service that is non-liturgical is not satisfying. I do not feel ashamed that I believe this because I have found that Martin Luther in the Augsburg Confession wrote that the Mass had not been abolished by the Church. I feel that in the liturgy we praise and worship God in a most beautiful way. The sermon is God's message to me, while the Lutheran liturgy is my most humble method of praising God and receiving his abundant forgiveness.

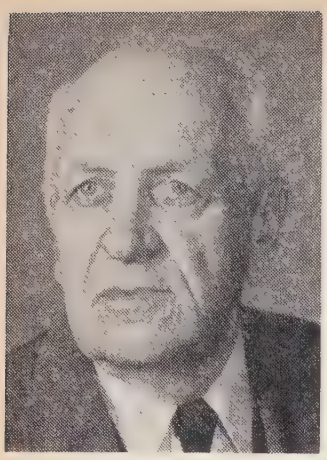
JOHN AUSAN
Baltic, S. Dak.

► I too agree with Rev. Masted, Rev. Maakestad, Alf Amundson and others who have expressed their views in regard to the form of worship we are now having in our Lutheran Church. It does not add anything to our church service but does confuse and detract. If church merger means that we have to be forced into one form of worship I, for one, do not want it. It is not democratic.

I feel like a stranger in my own church.

MRS. JOHN LOHSE
Westbrook, Minn.

Our Elder Churchmen



H. M. Aanestad
St. Paul, Minn.

The Shinto religion which claims the devotion of millions of Japanese emphasizes respect for the elders to the point of idolatry. In the West the industrial age and expanding scientific achievement have placed a premium on youth, energy and training that is thoroughly contemporary. This has tended to make us seem carelessly oblivious to what we owe the elders among us.

In the Fourth Commandment God has warned against the forgetfulness that loses sight of the older generation: "Honor thy father and thy mother. . . ."

In a sense it may be said that our elder pastors are the fathers in The ELC household. In grateful acknowledgement of their work we reproduce on this page the pictures of the men who this year celebrate the 50th anniversary of their ordination. The Church salutes them in the name of the Lord Whose under-shepherds they have been.

FREDRIK A. SCHIOTZ
President, ELC

Alf Bredesen
La Crosse, Wis.

51st Anniversary

Herman E. Baalson
A. E. Distad
E. C. Eid
T. F. Gullixson
K. G. Hatlen
L. O. Helleklev
N. S. Magelssen, Sr.
Lewis Moe
O. M. Norlie
R. O. Sigmond
A. N. Skogerboe
David Stoeve
J. A. Westberg

52nd Anniversary

T. J. Austad
A. B. Bergh
Olaf Borge
G. M. Bruce
J. L. Drage
H. T. Egedahl
Adolph Egge
J. R. Lavik
H. M. Mason
C. G. Naeseth
C. H. Norgaard
Olof Olson
George Shurson
C. S. Thorpe
J. O. Tweten
J. O. Wangberg
N. M. Ylvisaker

53rd Anniversary

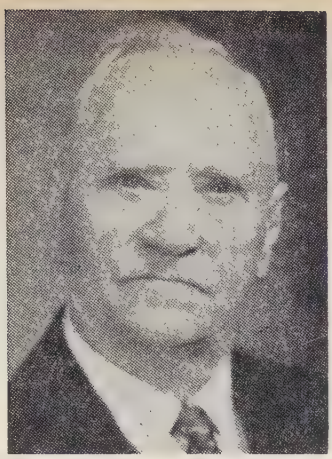
M. Bjørnson
Olaf E. Eger
G. O. Mona
T. P. Neste
C. J. Nolstad
H. T. Noss
J. C. K. Preus
A. M. Skindlov
Erik Søvik
C. G. Tjomsland

P. C. Danielson
Chippewa Falls, Wis.

M. W. Halverson
Minneapolis, Minn.

H. D. Halvorson
Fort Collins, Col.

Vee,
Wis.



Jersing Thompson
Rolfe, Ia.

A. S. Running
Northfield, Minn.

J. N. Midtlien
Eau Claire, Wis.

56th Anniversary
K. Figenbaum
O. J. Marken
O. L. Ness

57th Anniversary
J. A. Aasgaard
Thor Heimarck
C. S. Thompson
Olaf Turmo
J. U. Xavier

58th Anniversary
S. G. Hauge
N. Astrup Larsen
L. L. Masted
Johan Olsen

59th Anniversary
A. O. Aasen
S. H. Njaa
J. A. Quello

60th Anniversary
Ingvald Daehlin
L. A. Haatvedt
O. G. Juul
C. M. Weswig

61st Anniversary
T. L. Hanson
L. J. Odland

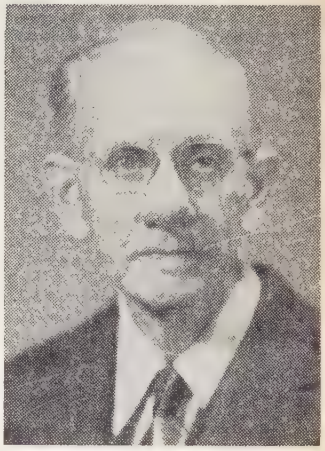
62nd Anniversary
Olaus Qualen
J. S. Halvorson

64th Anniversary
J. S. Strand

65th Anniversary
Jacob Tanner

66th Anniversary
Carl A. Mellby

67th Anniversary
H. M. Solem



C. L. Jothen
Saskatoon, Sask., Can.

Oscar Hellestad
Wittenberg, Wis.

A. C. Hendrickson
Everett, Wash.

B. A. Johnson
Decorah, Ia.

Editorials...

The editors are aware that many of our readers will be unsympathetic with Pastor Otterstad's article, "Time for Understanding" (page 6). As a matter of fact, on a number of points it does not represent our views of this difficult subject either.

Last February we printed here, with full approval, the statement of the National Lutheran Council on race relations, entitled, "A Christian Affirmation." As we have read and reread Pastor Otterstad's article, our feeling has been that its weakness lies in the framework in which it is cast. Paragraph 6 of the "Affirmation" reads this way: "We believe . . . that since the Church is created by the Holy Spirit, the decisive factor in its policies and practices is not the will of men as conditioned by social, economic, or cultural patterns; but rather by the eternal will of God as revealed in Christ Jesus." Our feeling is that Pastor Otterstad does build his article upon a consideration of social, cultural, and economic conditions.

Segregation—Integration—Desegregation

A personal letter from a member of our Church who has studied the whole issue of race relations more intensively than most of us have had an opportunity to do, makes the same point in a different way. He writes: "I would point out that our relations to our fellow men should be determined by our primary relation to God. The Southerner, unconsciously no doubt, seems to assume that his relationship to God is to be determined by his relationship to his fellow men. . . . The primary factor in the Southern situation, as in all matters, is simply this: 'What is the will of God?' Local traditions, culture, prejudice, do not invalidate the will of God."

Nevertheless, we consider it a privilege to publish "Time for Understanding." It is written thoughtfully and objectively. It represents deep and carefully considered convictions. Nor does it detract from its value that the writer is a man whose roots are Northern, not Southern. It is written by a man who, finding his ministry in a part of the country where this matter is of immediate importance, is trying to think his way through it from the viewpoint of a Christian pastor. No one can possibly accuse him of "inborn" prejudice.

In our opinion, the most telling point Pastor Otterstad makes is distinguishing between the two words "integration" and "desegregation." While this is a conce which is evidently familiar in many places, it will pro ably be new to many of our readers, as it was to us.

It may be that well-meaning people, Christian ar otherwise, have made too much of the idea of an e forced mixing of the races, which may possibly be in plied in the word "integration." To the degree that th is being done, it may be that proponents are unwis The idea which seems to lie behind the use of the wo "desegregation," is that a status of complete equali is to be *offered* but not forced.

To be sure, we can see the danger of the distinctio which is implied between these two words. If this simply another way of postponing what we consid quite inevitable, namely integration, then we do n consider the distinction valid. If, however, the effo is to place the two races on an equal footing, then is a well-chosen word.

Be that as it may, the basic fact is that the Negr white problem is with us to stay until it is actual resolved. Nor should we delude ourselves: Things a going to become worse before they become bett Actually, we incline to believe that the chief value Pastor Otterstad's article will be to awaken membe of The Evangelical Lutheran Church to a few realiz tions which, we are fully convinced, have simply n been faced in our Church.

We have stated before and repeat now the obvio fact that heretofore the problem involved in the thr words Segregation—Integration—Desegregation has be almost entirely academic in The Evangelical Luther Church. We need not repeat here what we have sa so frequently before, that our indifference has grov out of the fact that there has been no particular reas for most of us to face up to the problem.

The truth is quite obvious that we can no long evade the fundamental issue. Scripture has laid do a certain principle which is not amenable to modifi tion on the grounds of social, economic, or cultural co siderations. The Apostle Paul put that principle in pl words in his letter to the Galatians: "There is neith Jew nor Greek, there is neither slave nor free, there neither male nor female; for you are all one in Chr Jesus" (Gal. 3:28). As it appears to us, then, soo or later the Christian is going to have to realize that relationships to those of a different race are determi by the equality of men before God.

This is true in our private lives. That Negro neighbor who has moved into our neighborhood is, in the sight of God, not one whit different from that fellow church member of the white race who moved into the house on the other side. Each must be accepted as an individual without reference to race.

The same is obviously true in the community. If the Spirit of Christ prevails, there simply cannot be discrimination for or against members of the community on the basis of race.

Finally, the matter will have to be settled in every congregation where the question arises. A Protestant magazine just a week or two ago told the story of a Christian congregation which moved to escape facing the race issue. After the congregation had built an expensive structure in its new location (a supposedly "safe" neighborhood), it discovered one day that a Negro woman was applying for membership. What to do? This time Christian conviction made itself felt. True, the congregation lost the majority of its membership. However, those who stayed have been joined by an almost equal number of Negro members, and there is today a flourishing congregation. It is easy now to characterize that congregation as *Christian,* something which might have proved a bit difficult earlier.

We hope that what we have written does not consist of generalizations which over-simplify a tremendously complicated situation. We wish to emphasize that we do realize—at least to the degree that Northerners can realize—some of the problems our Christian brothers and sisters in the South are facing. We wish for all of us, North, South, East, and West, the irenic attitude which Pastor Otterstad displays. As Christian people facing a common and exceedingly complex problem, we are assured of a successful solution so long as none of us forget the words of Paul which precede the verse we quoted above: "For as many of you as were baptized into Christ have put on Christ."

Quoted with Approval

A few months ago I participated in a panel discussion at the University of Illinois with two of the leading scientists of the United States. . . . Both were key people in the development of our atomic bomb and both are well-informed on current developments. During the course of their discussion they both stated in no uncertain terms that someone my age (29) or younger, has only a slim chance of living out a normal life-span. This is because the power of weapons which have been developed is so great that if there is another great world catastrophe, there may be no more civilization. These men were frankly pessimistic that another war could be prevented.

What does that mean for us?

(1) I think it means that the Church must work with a sense of urgency which the early Christian Church had and which we have somehow lost.

(2) The Church can no longer afford the sin of a comfortable provincialism that treats as somewhat secondary the spiritual and physical needs of people throughout the world. It is nothing new to hear and read regularly about churches which raise $100,000 or $200,000 or $300,000 or more for a new church or new school. And there is certainly nothing wrong with that —in itself. But I have yet to read of a congregation which has said, "We're going to raise $300,000 for foreign missionary work instead of getting a new building. Our present building isn't ideal, but the needs elsewhere are greater." Or, "We have no school, so we will raise $200,000 for a Bible Institute in Singapore." I have yet to read of the congregation which has said, "We're going to raise $300,000 for people in India who have little to eat or wear." We are all pleased to see the new churches and schools, but does it occur to us that there may be a very unhealthy imbalance in our attitude?

Paul Simon in the *American Lutheran*

Time for Understanding

(Continued from page 7)

a hundred persons who reported to the court chamber. Also, colored folks who run afoul of the law today are treated with the same standard of procedure as are their white neighbors in Texas. I think I could supply several instances of fair treatment for every one of abuse, and match every account of abuse of colored people with a similar account of abuse of white people.

Admittedly, there is still a long way to go. There is segregation in too many areas of Southern life. The best eating places, and a great many theaters, "reserve the right to refuse service to anyone." The desegregated school and the desegregated church is still the exception. But desegregation is spreading, and its march will not be stopped if the spread is permitted to continue through normal means.

In view of the problems I have pointed out, and many more that were not here mentioned, it can be easily seen by thinking people that the solution of the race relationship can be reached only in an atmosphere of patience and understanding and education and brotherly love. These processes need time. Given time, they will be solved.

Meanwhile, it is the plea of this article that men will become aware of their Christian brothers in the South, and of the problems they face. Pray for them. Try to understand them, and the day will be hastened when our Lord's dream will become reality also here: One people under one God.

J. R. Hestenes

Toward the Sixteenth Sunday After Trinity

Stephen

The Epistle: Philippians 1:20-26 • The Gospel: John 11:32-45

Monday, September 15

OF GOOD REPUTE

Read Acts 6:5

And they chose Stephen, a man full of faith and of the Holy Spirit.

One might say that it would have been impossible to miss choosing Stephen, this young man in their midst, who was "full of faith and the Holy Spirit." The disciples needed help in doing the practical work of the new Christian community. Not *anybody* could be entrusted with the work of a deacon. Certain clear qualifications were needed. Stephen had them. Always, that is the requirement, the first requirement. Does this person have faith? Is the Holy Spirit dwelling within him?

Help us, O Father, in doing the work of the Church, to keep in mind the first requirements of faith. How easily we are tempted to say that "a way with people," a "friendly approach," or "know-how" are the open sesame to vineyard assignments. But teach us that these, without faith first, can be nothing more than the sales tactics of a careless world. Gifts and talents sanctified by You, then used by You; that is our prayer, Amen.

Tuesday, September 16

WHAT WISDOM?

Read Acts 6:3, 10

But they could not withstand the wisdom and the Spirit with which he spoke.

Two places it is mentioned—the wisdom of Stephen. First, the disciples were to pick seven men of the Spirit and of *wisdom,* and then, here is this passage. What wisdom did he have? The ordinary common sense of a man who knew the score of things, or was it something given to him? It was no less than the wisdom from above, one that came with the Spirit. That is not to say that Stephen was lacking in intellect; but God used the intellect of Stephen because He controlled it.

It is not "how smart" are we, but how much do we lend our minds to You, dear God. While mere "smartness" threatens to erase humanity from the face of the earth, we pray for a greater dedication of intellect to Your purposes. You have not given man reason that he should rule You out, but that through a sanctified mind he may be led to believe in You more firmly. Amen.

Wednesday, September 17

STRONG MAN

Read Acts 6:8

And Stephen, full of grace and power did wonders and signs among the people

Here was a strong man indeed! It i not said what his miracles were. Perhap he healed sick people. And it must hav been striking and effective. He not onl did the work of a deacon, he did miracles "wonders and signs among the people." Where did he get the special ability? Wha did he have that others did not have? Th simple answer is this: he was "full o grace and power." No one does miracle by himself, but he does them in th Name of Christ.

There are miracles in our day too gracious Father, and You have chosen u to be in partnership with You in th doing of them. The miracle of faith, th miracle of hope, the miracle of love. Som people cannot manage these because the stand alone. They do not rely upon th "grace and power" that comes from above Continue to use us effectively, O God, i the work of the Church, and keep u leaning on You. Amen.

✚

Thursday, September 18

IT SHOWED

Read Acts 6:15

All who sat in the council saw that his face was like the face of an angel.

It is not very often that looks are deceiving, that true character will not write itself in a person's face. Those who looked at Stephen, when he sat before the council, could see very clearly that he was no criminal of long standing. "His face was like the face of an angel." True character has a way of writing itself on the person's face. And it spells itself in all that a person does; his speech, his actions, his responses to whatever comes into his life.

Dear Father, our Lord Jesus has said to us that we should let the light of His truth shine forth so that it shall be seen of people and they in turn shall be led to glorify You. Fill us with Your Spirit so that this can be so. Make us radiant Christians. Let the happiness of true peace shine forth in our lives. May others see in us what it means to know Your forgiveness, and to live each day as unto You. Amen.

✚

Friday, September 19

EVEN THEN!

Read Acts 7:60

. . . and cried with a loud voice, "Lord, do not hold this sin against them."

One stone after the other they were throwing at Stephen, these men who hated him for his Christian faith. They were killing him. And all the while Stephen was praying for them, loving them to the very end. This shows the stature of the man; to know the enemy but still love him! This was exactly as Christ did when he prayed for those who crucified him. We too must love those who dislike us, misuse us, annoy us. This is a part of the Christian pattern of love, and it can be a test very hard to pass!

Love is such a difficult thing to keep in practice sometimes, gracious Jesus. Love our own people, yes! Love our friends, yes! But our avowed enemies? Even love that one person who seems to plan for our misery? That one person we avoid meeting because we know what will happen if we do? Yes, O God. Keep us remembering that You love us, in spite of what we are. Amen.

✚

Saturday, September 20

THE RESULTS

Read Acts 7:56

Then they cast him out of the cit and stoned him.

So this is what happened to Stephe because he became a deacon of the Church This man full of faith and the Hol Spirit, who was wise and did wonders an was full of love. He lost his life: he wa martyred. But this was not the end o it. Stephen did not lose his life, he foun it. His blood was seed for a growin Church. He kept his faith. And when h refused to "back down" he proved tha Christian faith is worth dying for. Re sults are important, and what happens t us because of faith, so long as God glorified, is not the important thing What happens to the glory of God what matters.

In our land, O God, and in these time not too much is asked of us because o our Christian faith. There are not man among us who are martyrs, even thoug at times in "feeling sorry for ourselves we think we are. O God, make us trul uncomfortable in the faith. Amen.

Methodist Youths Hit Racial Segregation

Elimination of racial discrimination within The Methodist Church and on its college campuses "in this generation" was set as a goal in resolutions adopted by the National Conference of Methodist Youth at its 18th annual meeting in Greencastle, Ind.

The Conference comprises a youth fellowship commission and a college student commission which met in separate sessions except for a final plenary congress.

Declaring segregation to be "in direct conflict with the Christian doctrine of the brotherhood of man," the youth commission adopted a resolution calling for an end to "this sin of separation."

It commended the Church's constitutional amendment, approved by the General Conference in 1956, which could through democratic processes on regional and local levels result in the eventual abolition (or absorption) of the denomination's Central (Negro) Jurisdiction.

Subsequently ratified by nearly all of the annual conferences, the amendment set up a procedure to permit the Negro churches to transfer into the five white geographical jurisdictions.

"It is our plea," the young people said, "that our Church might speedily, and sensitively, work toward this abolition."

Pleads for Christian "Organization Man"

A Roman Catholic sociologist said that America's need today is for the 'Organization Man in terms of Christ" to inject Christian ideals and ideas into its pattern of life and combat secular pressures.

Dr. John J. Kane, head of the sociology department, University of Notre Dame, said that a man "who can retain his sense of individuality without practicing individualism" is the layman of the hour.

He spoke on "Christ and the 'Organization Man'" at a public session of a Study Week on the Lay Apostolate held at St. Joseph's College, Philadelphia. During the week some 85 clergy and lay leaders from 13 states participated in seminars and workshops aimed at increasing the role of laymen in the life of the Church. In addition, evening addresses on the laity were opened to the public.

Dr. Kane's modification of "The Organization Man" by William H. Whyte, Jr., stressed that only the "organized man united in the mystical body of Christ, motivated by a love of God and man, and armed with knowledge can move into the arena of daily life as a Catholic lay leader."

Such an apostle is not lost in blind devotion to the past, or motivated solely by what "the crowd" will think, the sociologist explained, nor is he the "rugged individualist" with contempt for both tradition and the public. The man properly organized embraces beneficial aspects of all three types, he added.

Communists Sentence Manager of Church Children's Home

The manager of an Evangelical children's home in Griefswald, Pomerania, was reportedly sentenced to 18 months imprisonment by the Communist Griefswald District Court for allegedly using "sadist" educational methods.

According to the Socialist Unity (Communist) Party, trial of the manager, identified as Miss Lissau, "revealed the church's incapacity to educate children in the Socialist spirit."

Requesting "immediate changes," the Communists charged that there is no need for Church-run children's homes in a Socialist state. In a previous attack, they charged the home with fostering "most cruel teaching methods" and said that "inhuman and Fascist practices" took place there.

Part of a violent Red propaganda campaign, the manager's imprisonment was another in a series of attacks leveled at both Protestants and Catholics in the Soviet zone. Earlier, the Communists forced the Roman Catholic management of St. Joseph Children's Home at Stralsund to turn over its 60 children to a state-run institution. The home's license was revoked and the teaching permits of the nuns cancelled.

Meanwhile, an East Berlin Protestant missionary worker named Kaethe Meinhoff was reported to have been arrested by the Reds on undisclosed charges. At the same time, West Berlin Roman Catholic authorities announced that 15 Catholics, including four Jesuit priests, were detained by the Communists—also on undisclosed charges.

REBUILT LONDON TEMPLE — Seventeen years after London's famous City Temple was destroyed by German bombs in World War II, the first service was held in this new church. Congregational in government and affiliation, City Temple is known as Great Britain's "Cathedral of non-conformity." Dr. Leslie Weatherhead, noted Methodist preacher and author, has been its pastor "on loan" for 22 years. Rockefeller Foundation funds helped finance the new construction.

—RNS Photo

St. Christopher Retreats

St. Christopher, the Roman Catholic patron saint of travel, was delivered a blow by the board of district commissioners of the District of Columbia recently.

But the ruling will perhaps help prevent accidents.

Display of religious medals, magnetized statues of saints, or other objects which hang from the rear view mirror, side brackets, or obstruct the windshield or windows of automobiles has been prohibited.

In a traffic regulation issued by the Commissioners, a fine not to exceed $100 was provided for the operation of any motor vehicle in the nation's capital with such objects attached.

The commissioners took the action after being advised by the District's safety director that there has been a growing trend to display such objects from rear view mirrors or brackets above the driver's seat and that the custom is deemed hazardous to safe driving.

Christian Athletes Meet

Several hundred ranking high school and college athletes gathered in Estes Park, Colo., to study the theme "Jesus Christ—the Master Coach."

Among those attending the third annual Fellowship of Christian Athletes were 113 college athletes, 315 high school athletes, and 37 college and high school athletic coaches.

Sports was combined with Bible study during the conference. Football and other sports stars not only demonstrated their athletic skills, but also told of their spiritual experiences.

Bud Wilkinson, coach of the University of Oklahoma's national championship football team, urged the delegates "to make the effort to follow the promptings of the Holy Spirit."

Adrian Burk, former professional football quarterback, said at a devotions session, "We have come to the mountains to come face to face with our Master. If we do this sincerely, we won't mess up any signals He passes to us."

Clarence (Biggie) Munn, athletic director at Michigan State University, Fellowship president, said that since the group's founding in 1956, leading athletes have talked to more than 700,000 young people about Christian ideals.

The Latest Count . . .

Lutherans Near 8 Millions

Membership of the Lutheran Churches in North America is nearing the eight-million mark.

A total of 7,866,320 members was reached during 1957, it was reported in the annual statistical summary compiled by the Division of Public Relations of the National Lutheran Council.

The Lutheran Churches in the United States and Canada, according to the NLC, gained 248,019 members. This was an increase of 3.3 per cent, the same as in 1956, and about the average gain over the past decade.

Comprising the third largest Protestant denominational grouping in America, the Lutheran Churches are exceeded in numbers only by the Baptists and Methodists.

The gain in baptized membership represents an average increase of 14 new members per local church, the same as in 1956.

Confirmed or adult membership advanced by 138,880 to a grand total of 5,216,830, a gain of 2.7 per cent. This would indicate an average accession of 7.8 adult members per congregation in 1957, a little above the average of the past ten years.

For the 13th consecutive year, the highest numerical increase was made by the Lutheran Church — Missouri Synod. Its gain of 75,721 baptized members or 3.5 per cent over 1956 boosted the synod's total membership to 2,228,133. Over the past 13 years it has added 787,762 members, an average of 60,597 annually. The Missouri Synod is the second largest Lutheran body in America.

Among the major bodies, The Evangelical Lutheran Church and the American Lutheran Church showed the greatest advance on a percentage basis, both 3.8 per cent. The ELC gained 39,579 members, and with 1,082,809 on its rolls is the third largest Lutheran body. The ALC added 35,417 members for a total of 972,929. It ranks as the fourth largest Lutheran group.

A gain of 3.4 per cent was recorde by the Augustana Lutheran Churc with 18,794 additions that boosted i total membership to 576,198, fift largest of the Lutheran bodies.

The United Lutheran Church in America, largest of the sixteen denominations, reported an increase of 60,259 or 2.6 per cent, for a total of 2,395,611 members.

Greatest gain percentage-wise of ar body, regardless of size, was made b the Slovak Church. However, its i crease of 26.8 per cent, representin 4,252 additions, was attributed large to changes in its statistical procedure The Slovak Church last year reporte a loss of 5,100 or 24 per cent over two-year period. It now has 20,1 members.

Other gains were reported as fo lows: Joint Synod of Wisconsin, 3,8 or 1.1 per cent to 342,992; Luthera Free Church, 3,085 or 4.2 per cent 77,304; United Evangelical Luthera Church, 2,525 or 4.1 per cent to 6 629; Suomi Synod, 2,508 or 7.0 p cent to 38,281; American Evangelic Lutheran Church, 144 or .6 per ce to 23,043.

Also, Norwegian Synod, 778 or 6 per cent to 13,601; National Evange cal Lutheran Church, 473 or 5.2 p cent to 9,500; and Negro Mission 598 or 8.8 per cent to 7,429.

The Eielsen Synod reported 1,5 members, the same as in 1956. Mer bership in the Finnish Aposto Church remained at 8,001 and in t Lutheran Brethren at 4,220 as no ports were received from these bod and their figures were taken from previous year.

In the field of parish education, t churches enrolled a record total 3,725,934 pupils, 92,464 more than 1956. Sunday schools gained 41,8 pupils, vacation Bible schools 44,0 release-time schools 2,798, and pa chial schools 3,796.

Most of the parochial or Christi day schools are conducted by the L theran Church—Missouri Synod, w 1,257. Others are sponsored by Wisconsin Synod with 206, the Am

an Lutheran Church with 83, The vangelical Lutheran Church with 30, ne Norwegian Synod with 16, the Jnited Lutheran Church with 10, and he United Evangelical Lutheran Church and National Evangelical Lueran Church with one each. In addion, 37 schools are operated jointly as art of Negro Missions by the four odies in the Synodical Conference.

The number of ordained Lutheran inisters rose to 17,495, an increase of 20 over 1956. The number of congreations increased to 17,712, a gain of 25, while the number of preaching laces decreased by 33.

Property valuation showed an increase of $155,595,541 or 10.4 per cent, to a grand total of $1,656,167,223.

At the same time, indebtedness inreased by $56,355,307 or 25.7 per cent o a total of $275,277,738. In 1945 hurch debts amounted to $14,656,131, ut the trend has been sharply upward very year since then, reflecting the ost-war building boom and mounting osts.

In congregational finances, expendiures by the churches for local expenses ncreased by $25,026, 708 to a total of 293,521,740. Contributions to church ork at large showed a substantial inrease of $7,398,465, as compared to ss than $2 million in 1956, and eached $70,307,931. Total expenditures mounted to $363,829,671, a gain of 32,425,173 over 1956.

A separate compilation of statistics or the Lutheran churches in Canada, ncluded in the foregoing figures, reealed that Canada has 238,582 bapzed members and 151,992 confirmed r adult members. They are served by ,044 congregations and 87 preaching laces. The clerical roll consists of 598 astors.

Property of the Canadian Lutheran nurches, which are all affiliated with arent bodies in the U.S., is valued at 32,431,005, with indebtedness of $5,-52,231.

During 1957, the churches devoted 5,137,195 to local expenses and $1,-56,500 to church work at large, mark-g the third successive year the latter gure has gone over the million-dollar ark. Total expenditures amounted to 5,403,695.

PRESIDENT GETS PRAYERS FOR PEACE—A recording of seven "prayers for peace" was recently presented to President Eisenhower by the Lutheran Laymen's League. Making the presentation is Dr. Oswald C. J. Hoffmann, right, Lutheran Hour speaker and director of public relations of the Lutheran Church—Missouri Synod. Looking on is John W. Boehne, Jr., former congressman from Indiana. In expressing his appreciation, President Eisenhower said he would listen to the prayers during his lunch period.

—RNS Photo

"Luther" in Uruguay

Another Latin American country has welcomed "Martin Luther"—at least by way of the cinema. In Montevideo, Uruguay, the world-famous motion picture of the Reformation leader attracted large audiences at its festive opening on August 12.

Although the Luther picture was originally scheduled for a week's run at the Cine Capri, located only four blocks from the center of Montevideo's principal shopping district, the success of the opening presaged a second week, according to a cabled report received in New York by the producers.

Jordan Church Autonomous

The Evangelical Lutheran Church of Jordan has now been constituted as an autonomous church body, it was reported by the Lutheran World Federation.

The new Church, composed of five congregations with about 1,300 members, was scheduled to hold its first synod on August 10. Organization of the body followed acceptance of a constitution which has been in the process of preparation for the past three years.

He was a Lutheran . . .

John Peter Zenger Honored

A German Lutheran orphan who came to this country early in the 18th century was honored for the part he played in establishing freedom of the press in America.

A bronze plaque in memory of John Peter Zenger, printer and newspaper publisher, was dedicated at the old Subtreasury Building, Wall and Nassau streets. The site—now Federal Hall Memorial—marks the place where Zenger was held, tried and acquitted in 1735 for publishing "seditious libels."

Unveiling of the plaque took place on August 4, the 223rd anniversary of Zenger's trial. The ceremony was sponsored by Sigma Delta Chi, national journalism fraternity, and was attended by sixty news executives and editors.

The plaque: imbedded in the sidewalk, bears this legend:

"On this site, August 4, 1735, John Peter Zenger was acquitted of charges that he published libelous statements about the Royal Governor of New York. The jury proclaimed truth to be a just defense against charges of criminal libel, thereby establishing the cornerstone of a free American press."

AELC Approves Timetable

A timetable setting 1962 as the earliest possible date for merger with three other church bodies was approved by the American Evangelical Lutheran Church at its 81st annual convention in Seattle, Wash.

Nearly 200 delegates attended the six-day session of the 23,000-member denomination, which is engaged in union negotiations with the United Lutheran Church in America, the Augustana Lutheran Church and the Suomi Synod. Negotiations were launched between these groups in December of 1956 and five meetings have been held to date, with the sixth scheduled in Chicago, Nov. 6-8, of this year.

General endorsement was given to the second progress report of the Joint Commission on Lutheran Unity of the four negotiating bodies, with delegates expressing "a definite desire to merge for the sake of the Kingdom of God."

Present plans, it was reported, call for the constitution and by-laws of the proposed new Church of more than three million members to be submitted for action to the 1960 conventions of the participating bodies.

In other actions the AELC:

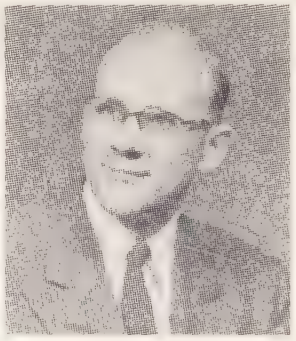
- Endorsed a study of the possible affiliation of a larger school with its Grand View Theological Seminary at Des Moines, Ia.
- Adopted a budget of $114,432 for the calendar year 1959.
- Recorded its "deep conviction" that the U.S. Government should "intensify and expand programs to aid the economic, social, and cultural development of other lands whose people are striving to help themselves toward improved conditions."
- Stressed that such technical and economic aid, while related to other parts of foreign policy, should not be "primarily for political and military consideration, but for the purpose of helping people to meet economic and social needs and opportunities."
- Accepted $18,741 as its proportionate share of Lutheran World Action's minimum goal of $3,900,000 for 1959.
- Endorsed a statement on racial equality entitled "A Christian Affirmation on Human Relations," issued by the National Lutheran Council.

Businessmen Appointed as Stewardship Counselors

Appointment of two Lutheran businessmen as stewardship counselors for the ELC has been announced by Dr. Raymond M. Olson, director of stewardship.

Mr. James H. Wiebe, Madison, Wis., a member of Bethel Lutheran Church there, joined the staff of the Department of Stewardship of the ELC on September 1 as Stewardship Counselor. His area of service will be in Home Mission congregations, where he will direct and supervise the first Every Member Visits. Such supervision is in accord with principles of the Department of Home Missions in beginning new congregations.

Mr. Wiebe joins Mr. A. E. Doerring in this type of work. Mr. Doerring joined the staff a year ago and has worked with fourteen new congregations in Texas, Minnesota, Nevada, Washington, South Dakota, New Jersey, New York, North Surrey, B.C., California, Arizona, and Idaho.

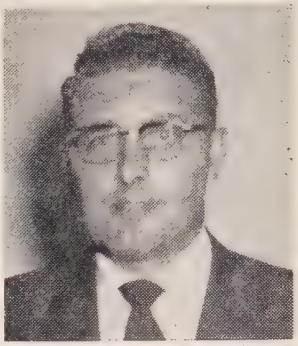


James H. Wiebe

A graduate of the University of Wisconsin in 1938, Mr. Wiebe has been active in sales work and sales management for the past several years. He has been active in the work of stewardship committees in the congregations to which he has belonged.

Mr. R. Stanley Shefveland, East Ellsworth, Wis., became a member of the staff of the Department of Stewardship of the ELC on August 1 as Stewardship Counselor in Capital Fund Raising. By agreement with the Department of Stewardship and Finance of the American Lutheran Church, Mr. Shefveland will come under the direction also of that office. The ALC already has two men on its staff in the Capital Fund Raising program, with whom Mr. Shefveland will be associated.

Prior to beginning his new work Mr. Shefveland was manager of a department store in Ellsworth, Wis., and



R. Stanley Shefveland

before that was engaged in merchandising. He has been one of the most able and effective of the many laymen in the Church who have served as Circuit Training Directors for the Every Member Visit program on a volunteer basis.

Congregations engaging the service of these men will do so on a fee basis since this is a specialized type of service which does not properly belong under the support of the regular Budget of the ELC. Inquiries may be addressed to the Director of Stewardship ELC.

The Touring Thompso(e)ns

Two members of ELC headquarters personnel are currently on inspection and speaking tours in Europe. Both of them have the same last name, with a variation in spelling.

Thompsen

The Rev. T. Arnold Thompsen, Western regional home missions secretary of the ELC, is on a three-month tour of visits to Lutheran churches in Denmark and Norway.

He will study general church life and particularly programs for establishment of new congregations, evangelism, and stewardship in the Scandinavian countries before returning to the United States in November.

His tour, part of the Church Leadrs Exchange Program of the Lutheran Vorld Federation (LWF), will inlude a month in Denmark and six veeks in Norway. In Norway, Pastor Thompsen will study "evangelical cademies," institutes for the training f laymen, and he will also participate n the annual all-Norway pastors' conerence in Oslo in October.

Thompson

Dr. Conrad M. Thompson, evangelsm director of the ELC, is spending ve weeks in Europe this fall, sharing vangelism program ideas with Luheran leaders in eight nations.

His tour, sponsored by the Luther-n Evangelism Council, composed of he evangelism offices of the eight parcipating bodies of the National Luheran Council, is described as being rimarily for "inspirational" purposes.

The Rev. Richard W. Nelson, LWF ecretary for stewardship and evangelm, Geneva, will accompany Dr. Thompson during the visits to Swe-en, Denmark, and Germany.

utheran Chaplains in Lebanon

Two Lutheran chaplains are serving ith the U. S. Marines in Beirut, ebanon.

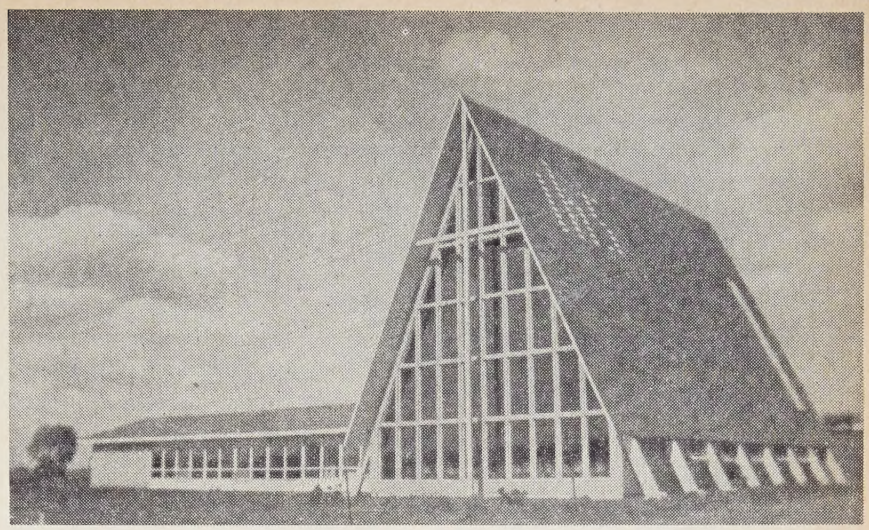
Chaplain (Lt.) Donald D. Danielon was the first marine chaplain to nd with his unit on Lebanese soil n July 16. Two days later, Chaplain Lt.) Norman E. Winterhoff arrived ith the Eighth Marines.

Lt. Danielson, a chaplain since 1954, a member of The Evangelical Luheran Church. His home is Peterson, innesota.

ecruitment Film Premiered

"People With a Purpose," a new m aimed at Lutheran young people d designed to interest them in Chrisn social work as a career, will be emiered in Minneapolis on Septemr 9 by social workers and Lutheran ders in the Twin Cities area.

Described as "a broad recruitment n" which stresses the present critical ortage of social welfare workers, the minute, 16-mm., black and white n was produced by the Division of elfare, National Lutheran Council.



NEW SIOUX FALLS CHURCH—The new Messiah Church in Sioux Falls, S. Dak., was dedicated recently as a memorial to Dr. L. A. Pierson, former president of the South Dakota district, who died this year. Total cost of the new first-unit church and property is $45,500. The Lutheran Laymen's League of Sioux Falls sponsored the congregation by selling bonds to ELC members in the area. The Rev. C. M. Svaren is pastor of this Home Mission congregation, which was organized in November 1957. Membership of the parish is now 180. Dr. P. S. Dybvig, director of ELC Home Missions, performed the rite of dedication.

Transportation for Pastor

A rather unusual arrangement for providing a pastor with transportation for his work is being carried out at Shepherd of the Hills Church in Hopkins, Minn. Mr. Joseph Larson, owner of a Chevrolet agency in Minneapolis, provides his pastor with the free use of a new car each year. This has been the policy of the firm for several years. The Rev. J. L. Ranum is pastor.

Churches

Dunbar, Ia.—Strand Church celebrated its 75th anniversary last month. A Saturday evening reception honored former pastors of the congregation. The following former pastors spoke at Sunday services: E. A. Bersagel, Jennings Feroe, C. J. Naglestad, Neal Olson and B. O. Lokensgard. Gerald Anderson, an intern from Luther Seminary, is presently serving the congregation.

Dilworth, Minn. — An eight-room parsonage was recently dedicated by the Dilworth Church. Open house was held the same day. The Rev. Ray Melheim is pastor.

Hurdsfield, N. Dak. — Hurdsfield Church (formerly "Evanger") celebrated its 50th anniversary recently. Former pastors Vernon Tweedt and Erling Aarthun spoke at Sunday services and the Rev. Harold Kildahl, Jr., vice-president of the North Dakota district, conducted the rite of rededication for the refurbished church. The Rev. Walter Kienberger is the present pastor.

Craigmont, Ida.—A new ELC congregation will soon be organized in this town. The Rev. Don Ausland, pastor of St. John's Church in Nezperce, will conduct the first services in Craigmont on September 21.

Independence, Wis. — Confirmands of the Rev. O. C. Aune, pastor of Evanger Church for the past 41 years, held a reunion and reception honoring Pastor Aune recently.

Menomonie, Wis.—The 100th anniversary of Little Elk Creek Church near here was celebrated August 24. Former pastors Gerald Giving and Norris Olson took part in the services. The festival centennial offering was given to the new foreign mission field of the ELC in Brazil. The Rev. Jerome Trelstad is the present pastor.

Spring Grove, Minn.—Black Hammer Church near here will celebrate its centennial year with three-day festivities September 19-21. An interesting feature of the celebration will be a

Norwegian service patterned after the services of 100 years ago. Sons of the congregation, Dr. Gerhard Frost and the Rev. Erling Borg-Breen, will speak at other services. A former pastor, the Rev. Obert Rust, will speak at a confirmation reunion. The Rev. Paul Reque is pastor of the parish but has recently resigned to accept a call to Gilbert Church in Gilbert, Ia.

La Crosse, Wash.—Selbu Church has recently assumed the support of Mr. and Mrs. John Abel, missionaries to the ELC field in Brazil.

People

Dr. Mars A. Dale, president of the Canada district, has been granted a leave of absence from duties in his district in order to take part in a series of Preaching-Teaching-Reaching evangelism missions from September through May. Dr. Dale will serve as a lecturer to pastors at morning sessions of PTR missions during the six-month period. During Dr. Dale's absence from Canada, Dr. George O. Evenson of the Saskatoon Seminary staff will take over some of the presidential duties.

The Rev. S. O. Shafland, who for several years served as pastor of First Church, Ketchikan, Alaska, has begun his ministry in Winslow, Bainbridge Island, Wash.

The Rev. Carl E. L. Lucky, formerly pastor in Stanwood, Wash. is now serving Penninsula Church, Gig Harbor, Wash.

Miss Ingeborg Stolee, who has been associated with Augsburg Publishing House for the past 17 years as advertising manager and later book editor, has been appointed an instructor in the English department of St. Olaf College. She has this year completed her studies for a master's degree in English Literature at the University of Minnesota.

The Rev. Stanley Gunsten has resigned as pastor of Emmanuel Church, Bremerton, Wash., to accept the call to become pastor of Christ Church, Opportunity, Wash., effective in November.

The Rev. Oliver Everette, Fairbanks, Alaska, ELC pastor, is the editor of a new monthly paper, "Pen, Heart, and Cross," a publication for poetry lovers of the Lutheran Church.

The Rev. R. J. Grindland, formerly pastor of the Tuttle-Robinson parish in North Dakota, was installed last month in his new parish, centering in Hazen, N. Dak. The Rev. Louis Hagen, who has served as interim pastor in the Hazen parish, will continue to live there.

The Rev. and Mrs. James Ericksen were honored by their parish in Burlington, Wash., on the occasion of their 25th wedding anniversary last month.

The Rev. Palmer Russeth has begun his ministry in the new home mission field established this month in Decorah, Ia.

The Rev. Herbert D. Amundson, formerly pastor at Blackduck, Minn., is now serving as pastor of Seneca Church, Seneca, Ill.

Glen C. Halverson, son of the Rev. and Mrs. Conrad Halverson, ELC missionaries in Madagascar, and a 1957 graduate of Concordia College, Moorhead, has been awarded a Fulbright scholarship for study abroad. For the past year he has been studying at Columbia University, New York City, on a Danforth graduate scholarship.

The Rev. and Mrs. Torbjorn Hansen of Williams, Ia., were honored recently by their three congregations on the occasion of their 41st wedding anniversary. Pastor Hansen retired from the active ministry September 1 and is living in Northfield, Minn.

Miss Patricia Litsheim, a member of Grace Church, Eau Claire, Wis., was awarded a Master of Science degree in Speech at the University of Wisconsin this summer. Her thesis, entitled "Speech Education in the ELC Church Colleges in the United States," is an historical and descriptive study of the speech departments in the ELC's five senior colleges.

The Rev. and Mrs. Arthur O. Wigdahl were honored recently by the members of their congregation, Our Savior's Church in Bremerton, Wash., on the occasion of their 25th wedding anniversary.

Changes of Address for ELC Pastors

Rolf Aaseng, 2450 Cavell, Minneapolis 26, Minn., 8-8-58

Donald P. Blucher, 937th Engr. Gr., Ft. Campbell, Ky., 9-5-58

A. J. Brakke, 308 Jefferson St., Alexandr Minn., 8-20-58

M. A. Egge, 1050 W. Moore Lake Driv Minneapolis 21, Minn., 8-18-58

Peter H. Elstad, 46 Van Brunt St., Eltin ville 12, N. Y., 8-20-58

Milo Engelstad, 1317 86th St. W., Minn apolis, Minn. 8-18-58

G. O. Gronseth, 1128 River Road, Windo Minn., 9-1-58

Paul Guldseth, Oslo, Minn., 8-24-58

Helmer Halvorson, Wyoming State H pital, Box 177, Evanston, Wyo., 8-12-58

Philip L. Hansen, 2230 Roth Place, WH Bear Lake, Minn., 8-18-58

H. F. Hanson, Dinamarco 54, Apt. 6, Me co 6, D.F., 8-18-58

John Maakestad, Nome, Alaska, 9-1-58

Roy K. Malde, 716 S. Ave., Eureka, Ca 8-25-58

Theo. M. Nelson, Silver Bay, Minn., 9-8

Edw. Nervig, 621 Fairfax, Denver Colo., 9-7-58

Roger W. Nortbakken, Apt. G-2, No Hall, 100 Stockton St., Princeton, N. J.

C. Kenneth Peisker, RFD, Frost, Mi 9-1-58

O. K. Stenberg, 7831 S. Sepulveda, Angeles 45, Calif., 7-30-58

Carrol Tollefson, Enderlin, N. Dak., 9-1

Arthur J. Tolo, Luther College, Decor Iowa, 9-1-58

Newly Ordained Pastors

Arnold R. Bensen, 2935 N. Austin, Chic 34, Ill.

John O. Knudson, Brooten, Minn., 8-20

Announcements

Sisseton Ct. WMF, Sept. 29, Grace Chu Sisseton, S. Dak. Speakers: Missionary C Martinson of Hong Kong and Mrs. L. Stavig.

Rocky Mt. Ct. WMF, Sept. 16, Our Savi Church, Rudyard, Mont. Speaker: Mil Knapcik.

Vermillion Ct. WMF, Sept. 23, St. Church, Elk Point, S. Dak. Speaker: Pa Mandsager of the Indian Mission.

Brookings Ct. WMF, Oct. 1, Amer Luth. Church, De Smet, S. Dak. Spea Clara Peterson.

Lake Superior Ct. WMF, Sept. 28, Church, Duluth, Minn. Speaker: Mrs. Holm.

Cent. Wis. Ct. WMF, Oct. 7, Cal Church, Minocqua, Wis. Speakers: Mr. Haanstad and Missionary Paul Arnold Japan.

Parish Conservation Servi

The merits of the propositions advert below have not been investigated and Parish Conservation Service assumes no sponsibility in the matter. Send your and communications to: The Parish Co vation Service of The ELC, 422 South Street, Minneapolis 15, Minnesota. (R to ad number when inquiring.)

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Farms

400-acre farm in Roseau Co., Minn. A 80 acres in hay. Good dairy land; cream school bus service. $8 per acre. 57

200-acre farm in C Minn. 8 mi. from county seat town. Very good 4 bedr house; good barn, silo and other bldgs per acre. Terms can be arranged. 57

Lakeside farm in W Minn. Ideal poultry sheep farm. Modern house, other bldgs, ck top road, school bus, REA. About 80 s of lake front with nice beach. Would sider renting farm also. 579-3A

FOR RENT

Furnished apt. to be shared with 3 Chris- roommates (30-35). Close to Lutheran rches, 1 blk from busline. Near Loop in ls. 579-4B

POSITIONS WANTED

Couple desires job as caretaker at Home for ed, children's home, lodge or other institu- . 579-5E

Middle-aged couple desires work in chil- n's home. Any locality. 579-6E

HELP WANTED

Home for boys in Wis. needs housemother. usehold duties plus light cooking. Requires e, warm motherly lady who loves chil- n. 579-7E

Full-time housekeeper wanted by employed ple with 3 school age girls, 7, 9 and 11. uld use school girl desiring to work for rd and room plus some compensation. nvenient to churches and ½ blk from bus. Mpls. 579-8F

R.N. for old people's home in SE Wis. city. ll have complete charge of all nursing fa- ties. 50 residents. 579-9F

Widow desires middle-aged woman as com- ion, at least over winter months. 579-10F

Housekeeper, middle-aged preferred, for erly widow living alone. Good home and compensation. Within walking distance to C church. Good bus connections to Mpls- Paul. S Minn. town. 579-11F

Semi-invalid lady desires woman to help h some light housework for board and m and compensation. In S. Mpls. Ideal for er woman seeking home. 579-12F

Registered Nurses needed in Lutheran Hos- l Society in S Calif. 8 hr day, 40 hr week h vacations, sick leave, holidays and other erous personnel policies. Beginning salary gen. duty nurses is $315 per month and itional $22.50 per month to those who e the afternoon or night shifts. 579-13F

Maytag and general appliance service man N Ia. town. Lake region, new school. 579-14G

Large ELC Church in Chicago suburb needs ouple for custodial work; apt furnished. 579-15G

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WISV	9:30 p.m. WNAX
:30 p.m. WJMC	
KTRF	9:45 p.m. KSPR
:45 p.m. KFBK	10:30 p.m. WCCO

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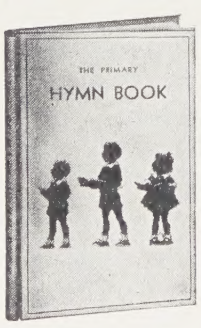

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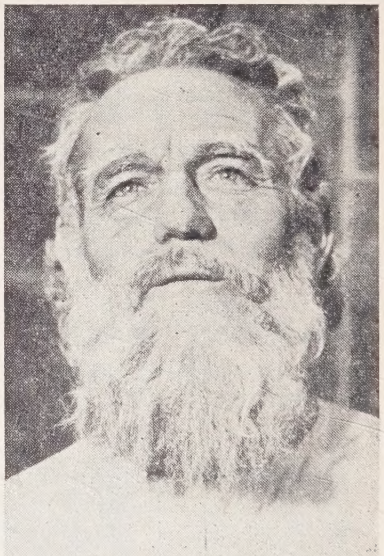
Every Christian a Missionary — Spread of the Gospel, Acts 1-13.



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Salvation and the Christian Fellowship — Gentiles accepted, Acts 2—15:34.

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